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Henry Davidson

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EVANGELICAL VISITOR.

Chas Ditsen oct 91

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

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IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.—*Jesus*.

VOLUME III.

WHITE PIGEON, MICHIGAN, DEC. 15, 1890.

NUMBER 24.

THE SPIRITUAL RAILROAD.

The line to heaven by Christ was made,
With heavenly truth the rails are laid;
From earth to heaven the line extends,
To life eternal where it ends.

Chorus:

We're going home, we're going home;
We're going home to die no more.
To die no more, to die no more;
We're going home to die no more.

Repentance is the station then
Where passengers are taken in;
No fee for them is there to pay,
For Jesus is himself the way.

The Bible then is engineer;
It points the way to heaven so clear;
Through tunnels dark and dreary here,
It does the way to glory steer.

God's love's the fire; His truth the steam
Which drives the engine and the train;
All you who would to glory ride,
Must come to Christ, in Him abide.

In first and second and third class—
Repentance, faith and holiness—
You must the way to glory gain,
Or you with Christ can never reign.

Come, then, poor sinner, now is the time;
At any place along the line,
If you repent and turn from sin,
The train will stop and take you in.

The depot's built on solid ground,
No earthly power can tear it down;
When the whistle blows, we understand
The train is coming right at hand.

No switch is there for us to tend;
There's but one track from end to end;
When the alarm bell rings to tell,
Lookout and all things will be well.

No curves on this celestial way,
'Tis safe to run by night or day.
Are you in haste bright heaven to gain?
Be sure and take the express train.

When we get to our final home,
The track is left and more can come,
And that is sound and won't decay,
And will be to the judgment day.

Selected by SUSAN B. BREWER.

For the Evangelical Visitor.
PUNCTUALITY.

In the 13th chapter of Romans we have this injunction: "Owe no

man anything, but to love one another."

From this language it seems plain that whatever is due is a debt, and we are owing the amount due, whatever that may be. If money is due, we are owing it. If it is goods of any other kind, it is a debt and we are owing it, and, as we are commanded to love one another, even our enemies, we are under obligations to do so. Hence it is a debt, and we are owing it. From the text above quoted, it seems clear, too, that we cannot liberate ourselves from this debt of love—nor should we if we could—but rather that we should constantly be paying out portions of it, which can be done without exhausting our resources.

In the matter of owing our neighbor anything beside love, one might say, "I have borrowed money and am obliged to owe him the amount until due." Another might say, "I have bought a farm, and by agreement part of the purchase money is on deferred payments; how can I avoid owing these portions before their several times arrive?" Very well; borrowed money is a debt. Deferred payments are also debts; anything else we may promise to do at some future time puts us in debt for the accomplishment of the thing specified: but really and practically, we are not owing these things until the time agreed upon has fully come. It is in this sense we are warranted to take the apostle's injunction: "owe no man anything."

Having determined what it means to be owing anything, we now want to consider the matter of discharging our duty as debtors. And once for all, let it be observed that there

is no other principle that so much commends a man to the confidence of his fellowmen as a strict regard for punctuality. I need hardly tell the young readers of the *Visitor* that punctuality means exactness and promptness in point of time when a promise has been made. Neither does it take a man long to establish for himself the reputation of being punctual. And when a man is known to be punctual he can get not only better bargains in trade or for labor, but often get a bargain where one lacking in this principle will not even get a hearing.

It pays to be punctual. Therefore, young reader, be punctual, be prompt in the discharge of all your duties. Be very careful in making promises so as not to fail. When you promise a man money, settle it in your mind not to forget the day nor the hour, if an hour is stated. When you promise to do work for a man, be on hand at the appointed time; let no trifling matter deter you. When you promise to meet some one or more than one, for consultation or for official business, don't wait till an hour after the appointed time.

Many a one, on failure of meeting his obligations, apologizes by laying the blame to some other person. Adam and Eve did the same thing when being reproved for eating of that forbidden tree, but they were guilty all the same. And so we, in most cases, when we fail of coming to time, ought to own up and confess to our lack of carefulness and say that we might have done better had we made the proper effort. To prove this it is only necessary to look around and we will find men in nearly every community,

both rich and poor, of whom it is said, "they are good pay," "they are punctual," "their word is as good as their note."

But very often cases like this take place: A gives his note to B for the payment of money at some future time, or, he may simply give a verbal promise to do so. He makes this promise in good faith. Well, the time slips around and his funds do not accumulate as fast as he had expected. He finds himself either unable or unwilling to make good his promise; and what does he do? He shirks from duty; he seeks sneakingly to avoid meeting his creditor. Some would even dodge into an alley or into the bushes to avoid being dunned. Such conduct is not only mean and contemptible, but savors highly of rascality. A far better way is to go to your creditor a little while before the money is due and frankly tell him of your disappointment and implore him for patience and then do the very best you can, at the same time praying the Lord for success. But the great, grand secret of avoiding all financial embarrassments consists in strict carefulness; to make *no positive promises* on doubtful grounds, and to go no one's security, except on a very safe basis, unless you feel able to pay the debt yourself.

We conclude by using the words of Paul: "Render, therefore, to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor?"

C. STONER.

Polo, Ill.

For the Evangelical Visitor.
TRIBULATIONS.

Why "we must through much tribulation enter the kingdom of God?" has no doubt been a perplexing question in the minds of many who have loved this present evil world more than the crucified Son of God.

God's mysterious dealings are truly past finding out; and the study of God's love, will undoubt-

edly largely be the work of the ages to come. When we consider from whence man has fallen by transgression, and, when we consider that "as in Adam all die, so in (by) Christ all shall be made alive" the thoughtful may well say, "behold what manner of love the Father has shown unto us that we should be called the sons of God."

But necessity demands that we be disciplined; the Son of God was perfected *through suffering*. Shall we be above our Lord? It is truly human nature to take up where we have laid not down. Hereunto are we called, that we should inherit a blessing. Our calling in Christ Jesus is truly a *high* calling. But it is only to the lowly in heart, and humbled in mind, to whom these heights are promised attainable. Many of the sinful race would fain rise to the hidden chambers of God's mysteries, if writhing in luxury and ease would develop that achievement. But nay; the plummet is drawn; the word is written; "through much tribulation." He whose delight it was "*to do thy will O God!*" sought not the enjoyment of carnality and pleasures of this world; he had nowhere to lay his head, though being heir of all things. It is the heirship which is the outgrowth of tribulation that bouys up the soul with its prospects even to the extremity of suffering. Men who have done any lasting good in church or state, were men, who,—in their sphere—have undergone afflictions, trials, adversities or tribulations. It is the *tried* soul who becomes finally established beyond moving.

Let us take for example the patriarchs, prophets and apostles of our Lord, and where is one who had an uninterrupted road of pleasure to travel? Something seems to have fascinated the minds of these men; earthly things were not what they sought. Again, there seems to have been a cause for their general sharing of tribulation. What was it? Was it their universal outcry against righteousness, or was it

open reproof against public opinion?

There is also another aspect of tribulation observable in our daily course. Some men are inclined to accept every adversity as coming direct from the *prince of this world*. Others who have had their spirit renewed, will receive the same affliction to the purifying and sanctification of the soul. We should, however, not be forgetful of the truth, that the "tribulation of *this world* worketh death."

Many, many of God's creatures have allowed themselves to become so overcharged with the world, and the things that therein are, that to them, the grave is the only hope of rest. But God's purposes are sure, his motives are high, and his thoughts and dealings are not recognized in the sphere of worldiness or carnality. By the regenerated mind, it is discernable that the prince of darkness rules in this *present evil world*; but the tried and troubled soul, who receives these afflictions with patience, and for purification, as gold is tried in the fire, will become established in the hope which is set before us, when the groaning creation will be transferred from the rule of Satanic influence, to the Prince of Peace; when Christ shall establish his kingdom on this earth, as prophets, patriarchs, and apostles foresaw. The mysteries beyond the personal reign of Christ are not as revealed in sacred writ; but sufficient the prominent truth, that, "through much tribulation we must enter the kingdom of God." H. N. ENGLE.

HONESTY.

"Honesty is the best policy," was once seen written on the pages of a certain business man's ledger, yet, at the same time it was afterward proven he had not paid the start he had received when going to housekeeping, received from a widow. Also that same one cheated his creditors from the goods he kept store with, etc. So we may see that writing same daily and

keeping before the eyes constantly does not make one honest or even keep one in the line of duty he or she might wish others to follow.

The moral man is an honest man. He cannot practice morality without honesty. The Christian man is an honest man. He must necessarily be so, else he could not be a follower of Christ, for the Master was a teacher of right-doing, righteousness, etc. "Provide things honest in the sight of all men" is the admonition of the apostle to his Roman brethren, and everywhere the principle is involved in the teachings of the holy writ. We are not left without precept or example, and surely each one that professes to do right—be a Christian, etc.,—ought to be in the first place an honest, upright and merciful man or woman. But we greatly fear that all professing Christianity are not, strictly speaking, practicing honesty. This is not as it should be, but as it is, and the question arises, what are these so-called Christians that are dishonest, knowingly dishonest? Some whose circumstances would allow them to pay easily, but whose conscience is hardened, and who virtually and practically say by their actions, we will if we can do this or that, and not pay thus or so, because we do not have to; can defraud an honest creditor because circumstances are so they can do so. We question very much the veracity or truth of such an one. We must unhesitatingly say, such are mere empty professors, not professors of the divine mind or will as in Christ Jesus. Simply impossible for such to always defraud and cheat or be dishonest in practice or even in thought.

We should examine ourselves on this subject as we approach the Lord's table. We should examine daily and see if we are honest with ourselves in our own household, in our families, in our neighborhood, in our churches, cities or towns. It behooves us to stop and think of these things. Many have become worldly-minded.

To assert our obedience to the faith once delivered to the saints and be dishonest is simply preposterous and a flat contradiction of our faith by our works. Show me a dishonest man or woman in word, deed or action, and let them be connected with church or churches, holding office in same, or lay member; I'll then show you a professor of Christianity, a hypocrite, a wolf in sheep's clothing and a dangerous person to have anything to do with.

The avenues are so many by which we may be dishonest; in lying, cheating, or even in keeping quiet when telling the truth would expose falsehood. There are various other ways, but space forbids enumerating. Suffice it to say, reader, you know and feel if "you are the man." You need no pointing out. You feel miserable at every transaction and every sin, and if you or I are dishonest let us quit and repent and become honest by going and paying our just debts and claims, even if it takes self-sacrifice, self-denial and grit. Let us do so at once or we shall be dishonest with ourselves again and again.

Sometimes men are honest simply because the church in which they hold membership allows none other if known. This is a poor reason. Integrity should form the character of every man, especially so of a professor, and how can we reconcile a dishonest action with any part of that Word which is the basis of the Christian's faith? How can we expect others outside of the church to be when those inside are known to be of immoral character? Let us candidly consider these facts as they appear to us and be ready to give a reason for the hope within us with meekness and fear.

Let us be honest with ourselves, our families, our neighbors, our church members, our fellowmen, and last, though not the least, with our God; for though we may deceive, cloak or dissemble with others, with God we cannot; he sees the heart.

H. P. BRINKWORTH.

THANKSGIVING.

"In everything give thanks." 1 Thess. v, 18.

Thanksgiving day is past, and I felt so encouraged in our little meeting on that day. There were but few in number gathered together, yet it was a day of rejoicing for me. I often think we are not so thankful as we should be for all the blessings we enjoy from time to time, or at least I feel that I am not. I have sometimes complained of my lot when I was blessed with health and strength and surrounded with the comforts of life whilst many are deprived of those blessings. But by God's help I want to try and be more thankful in the future than I have been in the past. I often wonder how it is when Thanksgiving day comes that there are so few that meet together to thank and praise God when he is so good to us and gives us food and raiment and shelter from the stormy blast of winter. Sometimes we think we have not time to go to meeting, but when would we have more time? And when there is a day appointed by the government for thanksgiving, I think it should be spent for that purpose. No doubt it is held by many as a day of sport instead of thanksgiving, but let us who are trying to serve the Lord not be forgetful in thanking him, not only on Thanksgiving day, but every day of our lives and "having food and raiment let us therewith be content."

SARAH STECKLEY.

Bethesda, Ont.

When you have given yourself to Christ, leave yourself there and go about your work as a child in his household.—C. S. Robinson.

A true faith can no more be separated from good works than the light of the candle can from the heat or the heat from its light.—Edwards.

Many, indeed, think of being happy with God in heaven; but the being happy in God on earth never enters into their thoughts.—John Wesley.

For the Evangelical Visitor.

DO GOOD AND COMMUNICATE.

"But to be good and to communicate forget not: for with such sacrifices God is well pleased." Heb. xiii, 16.

Nothing compares more favorably with the word of God than to love and do good. All thought and action, on the part of man, should be in harmony with the teachings of God's word and after the example of Christ. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow his steps." 1 Pet. ii, 21. Now that good may be done requires an effort on the part of men who must commit himself to God in humble prayer, and in obedience to the will of the Lord be prompted by the influence of the Holy Spirit. He who would accomplish good in the name of Christ learns by experience the necessity of patience, hope, humbleness and the need of the assisting grace of God. "I find then a law, that when I would do good, evil is present with me." Rom. vii, 21. In doing good evil is met but in order to stand it must be overcome in the fear of God.

Having learned to do good we are also to communicate. To know good only for himself brings man into selfishness. The followers of Christ desire labor and pray that all may enjoy "the light of the glorious gospel:" and that all may know, of the blessedness of loving and doing God's will, it becomes the believer in Christ to read, speak, sing and write of the holy life of Christ, the pure light of the gospel, and the joys of the fellowship of the saints. It is the privilege, as well as the duty, of Christians to communicate to one another of the goodness of the Lord shown to them, and show by their chase conduct, conversation, holy and pure life that they joy and rejoice in the communion of the saints and have been with Christ and learned of him: Thus communicating to those around them of the good things of the Lord

and with the power of the spirit imparting to others the reality, beauty, loveliness and safety in the religion of Jesus Christ.

Doing good and communicating is not accomplished by idle show, fair speech or learned language neither by idleness, vanity or more pretence of love and truth; but by a sacrifice of self and all to the Lord and by a love of the truth in obedience to the commands of God. Forget not to do good and communicate: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. iii, 14, 15.

ISAAC STERN.

Ore Hill, Pa.

CHRISTIAN SERVICE.

David, after he had served his own generation by the will of God, fell on sleep. Acts xiii, 36.

1. *The highest ideal of life is service for others.* David felt it to be so, but sometimes he forgot, and his wanderings into by-path meadow led to consequences which almost wrecked the ship of state. On the whole, however, the ruling motive of David's life was to serve his people. He considered that his position on the throne and opportunities thereby of serving others were all by the counsel of God. God chose him, and if he had been asked why, he would have said that it was God's sovereign grace. It is easy to see what service David did by humbly fearing and following as God led the way. He found his nation in ruins, crushed by the Philistines and unable to serve God, and at the end of his reign it was united, free and strong, and able to hold its own. The worship of Jehovah was established throughout the land as the result of David's example and worship. We owe much to David, for example, the Psalms, which show how closely such a man, over-

whelmed with cares and anxieties such as we would need to be in David's place to realize, can live to God. He was not faultless, but he knew his faults and was sorry for them, and it is well for a man when this can be said of him.

2. To lead such a life of service for others no special gifts or talents are necessary, but there are one or two things absolutely necessary. *Our own ground must be firm.* This is the first condition for true service and helpfulness to those around us. We must be assured that God is, and have a perfect assurance of our relation to God in Christ. It is easy to see the beauty of a life lived in service and helpfulness to others, but it is not an easy life to live. Let us remember, however, two things—that "nothing great is easy," and that "with God all things are possible."

3. *David not only served God but served his own generation.* This was David's glory, he was the man for the time. When he came to the throne he saw that Joshua's work was not completed, and that the people could not serve God. Therefore he calmly set himself to the duty of meeting the foes of God, and thus served his generation, although he longed for the wings of a dove that he might flee away and be at rest.

We might here learn a twofold lesson; first, that God raises up for each generation the man it needs, and, secondly, happy is the man whose ambition rises no higher than to serve the generation he lives in. Let me give up all sad thoughts about the present, and not spend time sighing and waiting for a better time to come. I have a work to do in this age, else why was I born into it? Although the instruments with which I have to work are not the best, let me be content with the second best, and let me make sure of it that at all events I am always at my best. Wherever God puts me there is no such thing as conflicting duties. There is no time for service better than our own time,

and no place better than the place in which we are.

Lastly, *our time for service is limited*. David "fell on sleep." We should not trust, follow, or worship any person who is human; they all vanish, Christ remains. Have we accepted Christ's offer of service and of salvation?—Sel.

THE FATE OF PERSECUTORS.

It is very well known to the reader of history that during the first three centuries after Christ, the Christians suffered no less than ten fierce and bloody persecutions, sanctioned and carried on by the imperial authority of the Roman Empire, extending to, and of course, including all its subordinate officers. Thus was the most formidable power on earth, with all its force and fury, arrayed against the defenceless Christians and against their Christ and his religion.

Christianity survived as we know, but what became of its persecutors? Of the personal fate of the subordinates, civil and military, we know little or nothing. But of the emperors who sanctioned and urged on these persecutions, history has made a faithful record. Tiberius and the other three Neros, as his immediate successors were called, all suffered violent deaths. Galba, after a reign of only seven months, was slain by Otho, and Otho himself soon after committed suicide, having been overcome by Vitellius. After a very short reign Vitellius was dragged through the city of Rome by the mob, tormented and thrown into the Tiber. Domitian, one of the most cruel of the persecutors, was murdered in his chamber, his wife consenting to the deed. Commodus was murdered by Narcissus. Pertinax and Julianus were both murdered. Severus died of chagrin at an attempt made on his life by his son. Geta was killed by his brother Bassianus, and Bassianus in turn was murdered by Macrinus. Heliogabalus, a monster in cruelty, was killed by his own peo-

ple, drawn through the city, and thrown into the Tiber. Maximinus, having slain the emperor to obtain his crown, was himself afterwards slain by his own soldiers. Maximus, Balbinus and Gordian, all three, died a violent death. The wicked Decius was drowned, and one son was slain in battle at the same time. Gallus and Volusianus, his sons, emperors after Decius, were both slain by a conspiracy, while the conspirator who succeeded them was slain three months afterward. Gallienus was killed by Aurelian. Aurelian, a bloody persecutor, was slain by his secretary. Tacitus reigned six months and was slain at Pontus. Florinus reigned two months and was murdered at Tarsus. The miserable end of Galerius and Maxentius was almost too horrible to be thought of. Maxentius was drowned in the Tiber, and Licinius was killed by his soldiers.

Thus passed away the proud emperors who, while swaying a sceptre over more people and controlling more wealth and power than was held by any other of earth's potentates, dared to lift their impious hands against the chosen of God. And thus did their history verify the truth of God's word that "whoso sheddeth man's blood, by man shall his blood be shed."—St. Louis Christian Advocate.

GOD'S CLAIM UPON TIME.

Most of us take a false view of time with respect to God. We think of time as our own, and assume the right to allot such a portion of it to God and his service as we see fit. Some outwardly very pious people really allow God but one-seventh of the week. Others aim to give him more than this, but the more they give, the more credit they take to themselves, so that really they are but making God buy the extra time with an equivalent measure of his favor.

Now the truth is that God owns absolutely all the time that exists; for he made both time and us, and

what he has never alienated from himself must still be his. The question is not "how much time ought I to give to God's service?" but "how can I most wisely apportion all his time to the different services he requires of me?" So that it does not reduce to a matter of secular and religious time sharing, the religious time belonging to God, and the secular time belonging to man. We serve God just as truly in our studies, in our tasks, in our recreations, as we do in our church work—if only we put God's spirit into all we do. Why should Monday be less sacred than Sunday? All time is sacred, and all work is sacred, because in all time, and all activity we are either serving or dishonoring God by the spirit that is in us. Tennyson sings, "Our wills are ours to make them thine." The same is true of what we call our time—it is our's to make it God's.—*Zion's Herald*.

IDLE HANDS.

The Koran has not many things that can be recommended for Christian observance, but among the few, there is a general truth, which in one form or another, may be traced through the sayings and writings of dozens of men. "It is better to do the idlest thing in the world than to sit idle for half an hour." An English proverb declares, "an idle brain is the devil's workshop." Seneca said, "time is the only treasure of which it is proper to be avaricious." Leibnitz affirmed, "the loss of an hour is the loss of part of life," and all endeavor to impress the value of industry. Among the thousands of prisoners in our jails, penitentiaries and work houses, a large percentage began a course of crime through a life of idleness.—Sel.

There are two things needed in these days; first, for rich men to find out how poor men live, and, second, for poor men to know how rich men work.—Edward Atkinson.

CHARACTER.

If the worthy editor will permit a stranger to enter your circle I will endeavor to present a few thoughts upon a subject that is of special importance to we younger people. This, however, is my first production and I trust that I will not be too harshly criticised.

The topic which I wish to write upon is character. This theme was chosen because, in my estimation, a good character is more essential to enjoy a successful, happy life than all other things combined. It is true a great many things unite that aid and increase the prosperity and happiness we enjoy, but character is the nucleus around which all else clusters. It is the first stepping stone to true greatness and fame. The world is wanting for young men and women whose characters are not questioned; characters that are worthy of imitation and brazen lights for the millions who are going down to destruction. I do not mean to intimate that we have no young people who are ideals of all that is right, but I do mean that the majority of us are too weak and succumb to the many snares that are set in our pathway.

What is character and what constitutes a good character? It is uprightness in disposition and conduct, moral soundness and freedom from every biasing and evil influence. When we have arrived at the age of accountability and start out upon life's journey, our characters are as pure as the crystal waters that flow down the rippling streamlet. But alas! as the days go by, clouds begin to gather. At first there is a small speck in the far distance; it is scarcely visible. It was the first sin that was committed. Finally there is another and another and these continue to increase in proportion as we yield to the evil influences of the world. With the best of us these little specks (sins) accumulate fast. The blot gets arger and larger and like a storm

in the far west, which a few moments ago was scarcely visible, but is now coming at a rapid speed. The lightnings flash and the peals of thunder are distinctly heard. If a mighty gale does not sweep in from the east and drive King Storm from his path he will come upon us with a terrific force leaving death and destruction in his pathway. Just so with this monster sin. If we allow it to fasten its poisonous fangs about us, just so sure will it bring us to ruin and shame amongst mankind and at last debar us from heaven, providing there are not some means brought about influencing us to shun evil and walk aright.

There are many ways to partially bring about this result, but there is only one way to build character that it will stand the test of a scrutinizing people, and this is to have a solid foundation. We dare not stop and say that we will live a moral life, because the sins we have committed are not forgiven. They are, as it were, a portion of the foundation of our building. We must first find some one who will forgive our wrongs and start us out anew. Such a one is found in the person of Him who was the Creator and the Ruler of the universe. He who has promised to forgive sins even though they be like scarlet. This is not all. After we have been placed in such favorable circumstances we have many things to contend with. Satan, with his forces, will wage war against us. He will use his persuading power as he did to tempt Christ on the Mount, and will again overwhelm us if we do not persevere with undaunted courage. Each victory won will help to win another, and finally, through God's help, we will become established and Satan will lose his grip to a certain extent. Then by praying without ceasing we scale the heights step by step, until finally we reach the golden gates of heaven.

I praise God that I was brought to his fold. I thank him for the

Christian influences that I have been permitted to enjoy, and especially for a praying mother; one who taught me that Christ died for poor sinful man. Although for a long time I was ashamed to own him as my Savior, there came a time some ten months ago when I accepted him as my Friend, and now I only regret that it was not ten years ago or when I was twelve years of age. Had I taken the step then I would not only be stronger today, but might perhaps have been the means of getting many others to see their helpless condition. As it is, I only trust that I may be faithful so that when death, that grim and relentless monster comes and ends the last chapter of my life I may be so fortunate as to be one of those who are to live throughout eternity in that blissful abode which we all so much long to see. My advice is, come to Jesus just now. The morrow may bring forth bad tidings, and to be ready to meet adversities means to be happy.

WM. J. MYERS.

Valparaiso, Ind.

WORK WHILE IT IS DAY.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Deut. ix, 10

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul and with all thy might." Deut. vi, 5.

"And, now Israel, what doeth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul." Deut. x, 12.

During the past summer, it was my privilege to be at a Sabbath School, and the lesson was "the parable of the great supper." After the classes were through reciting, the superintendent asked the school questions, as is the usual way, but the school was very slow about answering. He then said, if any one had any questions to ask they should take the liberty, as it was extended to all.

The thought then came to me that I should ask, "who are the blind,

the lame and the maimed?" It seems to me that the blind are those who do not see their need of a Savior, the lame are those who see what must be done to be saved, but are too much crippled with the things of this life to do it and the maimed are those who have been saying, Lord, Lord and are convinced of a consecrated life to God, such as to be separated from the world and to become a peculiar people zealous of good works and to take their cross upon themselves and to follow the Lord more fully, but are too indifferent and too cold and formal to enter into the work of their Lord actively, and to labor for the Master and strive to make themselves believe that they are not gratified to work in the vineyard of the Lord, and by so doing try to strifle these convictions of duty. But I quenched the spirit. I did not ask the question, for I was afraid that I might offend some. They might think, that I was out of place, but still I felt condemned for I felt that I could have made some good impressions.

Soon after this, I was at a Methodist camp-meeting and before preaching, they had what was called experience or praise meeting. It seemed rather cold. There was not much of the Spirit of the Master manifested. Then the minister gave a general invitation to all lovers of the Lord. He said the meeting was not only for those who belonged to the Methodist church, but that all should take the liberty to speak for Christ. Also that they wanted nothing said, but what was right in the sight of God, so that all might feel that it was good to be there. An organ was standing at the side of the minister, with it they lead their singing, and it seemed to drowned out all the spiritual life. I do love true spiritual singing, such as comes from the heart. But, my friends, I again shrunk from the cross. I did not speak for Christ, although I felt much impressed to speak of my first love and how the Lord led me in this good and narrow way of self-

denial. My prayer is to become more willing to speak, at all times, for my blessed Savior.

There was still another opportunity given me to work for Jesus. I was requested by a sister to visit a young friend who was inquiring after the ways of the Lord and wished to have a religious talk with me. As I could not visit her at that time, I wrote a letter, and soon received an answer. She was greatly encouraged to work for Jesus. In answer to my second letter, I received the good news that she is happy in the love of Jesus, and rejoices that she has found this plain way of self-denial, and that her desire is to be faithful until death; not giving up this good way for all the pleasures this world ever give. She desires the prayers of all who know the worth of prayers.

This was joy to my soul, and gave me much encouragement to be more faithful to my calling, with all meekness and lowliness of heart. For we know there are sheaves waiting on the plains. Oh brethren and sisters! let us work while it is called day for the night cometh wherein no man can work. Sometimes we think that we have no opportunity, but is that the case? If in no other way then let it be with pen and paper. Yes, cast your bread upon the waters and after many days you shall be permitted to reap your reward. Pray for me. C. A. MYERS.

For the Evangelical Visitor.

JESUS CRUCIFIED.

This title was our last Sabbath School lesson and a grand one it was to us all to think the Son of God left his home in heaven came to this world to die for our sins, to open a plan of salvation for each and every one who will accept him. Such a dear Savior who came and died for us had many trials and temptations from the manger to the cross, all for you and I from the time he started on his heavenly Father's mission. The Scribes and Pharisees followed him all through life and ac-

cused him for many things that he was not guilty of but innocent of them all. Then at last they brought him before Pilate and labored to have him condemned and crucified. Pilate, after he had examined him found no fault in him. But rather than to not be Caesar's friend he would condemn him and have him crucified. Yet he believed him innocent. Are we not as Pilate was when we do not love and serve him? I do think we crucified him, and we that have past from death to life and do not serve him with all our heart, then we are crucifying him every day that we do not serve him with our whole heart and mind.

Brethren and sisters think of this, that we don't crucify our dear Savior afresh every day; that we forget him. Then we are driving those large nails in his hands and feet. Let us think of this brethren and sisters. Let us all live more like our dear Savior did, be more like him, be more humble and not so easily offended at each other. I did not find any place in God's word that he did not love all. We must do that if we want to be like him for he has said so in his blessed word. How he prayed for his enemies; he loved them all. So we shall do likewise. If we do this we can be much in the service of the Lord.

I find I often come short of this duty to my God. Be in prayer for me, that I may work while it is called today. My prayer is that we may all meet our dear Savior as he is in glory, where he is interceding for you and I. FROM A SISTER.

God always has an angel of help for those who are willing to do their duty.—Dr. Cuyler.

It is well for us that when our thoughts must cease, God's thoughts have not yet reached their end.—Richard Rothe.

It is a holy emulation to seek to be like Christ—to seek purity of life—to strive for the crown of righteousness that fadeth not away.—Dr. J. C. Stewart.

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To those who do not wish to take the VISITOR longer we would say, when you write us to discontinue the VISITOR, please send us also the balance of your subscription up to the date at which you wish to have it discontinued, and it will receive our prompt attention.

Send Money by Post Office Money Order, Registered Letter, or Bank Draft, to Henry Davidson, White Pigeon, Michigan.

White Pigeon, Michigan, Dec. 15, 1890.

EVERY FRIEND A SOLICITOR.

After about the first of May, 1891, the subject of permanently establishing a church paper will be decided by Conference. Now, in the meantime we desire that the VISITOR shall do as well as possible and more than meet all the cost of publication, and carry comfort, encouragement and admonition into the homes of all our beloved brethren and sisters. To do this it is necessary that every friend will become a solicitor. Take your copy and show it to your brother's or sister's or neighbor's family who are not taking it and ask them to subscribe. Remember it will require only a little effort on your part and they may reap much benefit from reading the paper.

Under the circumstances, many may not want to subscribe for a year, and we have decided to offer it to new subscribers, as an induce-

ment to aid our friends in securing new subscribers, to send the VISITOR from the time the subscription is received until June 1, 1891, for ONLY 35 CENTS. The VISITOR ought to go into many families where it does not now, and we sincerely trust that they can be reached through the assistance of those brethren and sisters who have so faithfully labored to sustain our work in the past. Can we have one more devoted report of the same character from you?

Perhaps there are parents who will remember their sons and daughters in a little Christmas present by sending them the VISITOR; others may desire to say a Happy New Year to their friends by sending them the paper till June 1st. Do not forget that the credit is printed with the name on each label and they will know that the paper has been paid for. Then there are poor whose hearts would be made glad to read the paper and know that it was generously sent by one of the Saviour's faithful followers.

Dear friends, let us hear from you. Now is the best time of the year to secure subscribers, and it is well to be instant in season. With the liberal offer to send the paper till June 1st for only 35 cents to new subscribers, you certainly will be able to secure a good list.

HOLIDAY FESTIVALS.

As the festival season is at hand it may be expected that something should be said as to the propriety and manner of the observance of Christmas, as well as New Years. We do not understand these festive occasions as being merely days of sport or to be spent in the amusements so common with many even of professed Christians; but that Christians should rejoice and praise God for what has been done, we think, is altogether right and proper and acceptable to him. But it should be done in an acceptable manner. For instance, the birth of Christ was heralded in by a heavenly host

which was first announced to the shepherds while they were watching their flocks by night, in language of the angels as follows: "Fear not: for behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Savior which is Christ the Lord." Luke ii, 10, 11. "And thou shalt call his name JESUS, for he shall save his people from their sins." We think then taking into consideration the fact that Christmas represents the birth of Christ, our cause for joy is very great indeed, but should not be celebrated by sinful amusements but is a cause of praise to God for his inestimable gift. And while we do not think it is wrong or improper for friends to meet together in a social manner if the time is spent in prayer and exercises that tend to promote the glory of God, yet we think that religious services should be held on these days where the church and the family could meet, and where appropriate discourses should be delivered suitable for the occasion, and especially should they be instructive to children. So, too, with the New Year. The occasion should be celebrated with befitting exercises as the day from which our Christian era is dated. In fact the whole intervening time between and including these holidays should be a time of thanksgiving and praise.

MISSION WORKERS.

We learn from a reliable source that Bro. J. H. Myers, of Shepherds-town, Pa., is arranging his affairs at home so that he can enter the mission field in the spring. He seems to be impressed with the importance of the subject that he has asked the church where he usually labors to relieve him for a time and permit him to seek other fields of labor. May the Lord direct his steps.

We learned also that Bro. and Sister J. W. Hoover, of South Cayuga, Ontario, are at work near Port Huron (Yale) Mich., and that their la-

bors are meeting with some success. There are others who we learn are deeply imbued with a sense of duty in that direction. Verily the admonition of our blessed Saviour, "Pray ye the Lord of the harvest that he may send forth more laborers into his vineyard," is bearing fruit. May the prayers of the church not cease until the field everywhere is occupied with faithful workers for Christ. In the meantime the Macedonian cry, "come over and help us" is heard on all sides.

We just learn from Bro. Peterson of Spencerville, Ohio, that he earnestly wishes that some brother would locate among them and break unto them the bread of life, and if they cannot permanently stop with them there, at least continue the work until the Lord will convert many of his neighbors and friends. Then, too, we learn that Bro. S. H. Lighthill, of Oakwood, Ohio, has pressing calls to hold meetings in other localities than where he now labors. And so on we might name many more in Indiana, Michigan, Illinois, and other states, but let this suffice, and may there be no step backward in this important work in the Master's vineyard.

A CORRECTION.

In the 23 No. of the VISITOR, in the article on "Justification" where it reads, "That which is experienced after conversion is justification in the lowest sense," should read, "That which is experienced after conversion is justification in the highest sense." B. BRENNER.

PROVIDENTIAL GUIDANCE.

Admiral Sir Thomas Williams, a straight-forward and excellent man, was in command of a ship crossing the Atlantic Ocean. His course brought him in sight of the Island of Ascension at that time uninhabited, and never visited by any ship, except for the purpose of collecting turtles, which abound on the coast.

The island was barely descried on the horizon, and was not to be noticed at all; but as Sir Thomas looked at it he was seized by an unaccountable desire to steer toward it. To do this he was strenuously opposed by his officers, but all arguments seemed to increase Admiral Williams' anxiety, and the ship was steered toward the uninteresting little island. All eyes and spy-glasses were now fixed upon it, and soon something was perceived on the shore. "It is white—it is a flag—it must be a signal!" and when they neared the shore it was ascertained that sixteen men, wrecked on the coast many days before, and suffering the extremity of hunger, had set up a signal though almost without hope of relief.—Sel.

BENEVOLENT ACTIVITY.

Through Rochester, in the State of New York, the Genesee river runs between steep and rocky banks. There are falls in the river and dark recesses. One time a gentleman who lived in the city had just arrived by train from a journey. He was anxious to go home and meet his wife and children. He was hurrying along the streets with a bright vision of home in his mind, when he saw on the bank of the river a lot of excited men. "What is the matter?" he shouted. They replied, "a boy is in the water!" "Why don't you save him?" he asked. In a moment, throwing down his carpet-bag and pulling off his coat, he jumped into the stream, grasped the boy in his arms, and struggled with him to the shore, and as he wiped the water from his dripping face and brushed back the hair, he exclaimed, "O God, it is my boy!" He plunged in for the boy of somebody else and saved his own. So in seeking to save others we save ourselves and those most dear to us, while others, too selfish to labor to save other people's children, often lose their own.—Sel.

Subscribe now for the Visitor.

DEATH OF MRS. JOHN BOOK.

On the evening of Nov. 21st the writer received a telegram announcing the death and funeral of Sarah Book, widow of Bro. John Book, who died about eight years ago. Sister Book with her husband lived in holy matrimony about forty-nine years. This union brought to them five sons and five daughters, two sons having preceded her to the spirit world; leaves three sons and five daughters to mourn the loss of a kind, affectionate Christian mother. She was born, raised, lived and died in Juniata co., Pa. Her maiden name was Holtzapple. Both her husband and herself were converted some twenty odd years ago and were baptized in the Juniata river. Since then she has borne the reputation of living a consistent Christian life. Some time during the month of March her health failed and in April she took her bed; since then her sufferings were continued until death claimed her as his victim. During her sufferings she was resigned to the will of God and endured the same in the true spirit. She made all her arrangements previous to her death and selected the 442 hymn which, reads as follows:

"The bosom where I oft have lain,
And slept my infant hours away,
Will never beat for me again;
'Tis still in death! 'Tis lifeless clay!
How many were the silent prayers
My mother offered up for me;
How many were the bitter cares
She felt when none but God could see.
Well, she is gone, and now in heaven
She sings His praise who died for her;
And to her hand a harp is given,
And she's a heavenly worshipper.
O let me think of all she said,
And all the kind advice she gave;
And let me do it now she's dead,
And sleeping in her lowly grave.
And let me choose the path she chose,
And her I soon again may see
Beyond this world of sin and woes,
With Jesus, in eternity."

Thus after spending 75 years and 7 months in this sin-cursed world she quietly closed her eyes in hope of the glory of God, and on the 23rd inst. all that was mortal was followed to the silent village of the dead by a large concourse of relatives and friends. The occasion was improved by the writer from the expression of the prophet Isaiah xxxv. 10. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Thus another of the old land marks has gone. May the Lord help us to follow the good example of these good old pious fathers and mothers and at last meet them where the surges cease to roll.

T. A. LONG.

CORRESPONDENCE.

By kind permission of the Editor I would like to say a few words to the readers of the VISITOR. The editor has my sympathy, since he must call time and again for help to sustain the VISITOR. It appears to me if we would give the editor the help which he has a right to expect, we might lighten his work considerably. If the income of the VISITOR does not nearly meet the expenses, perhaps some of us whose dollars count so many, might send in a few names with the cash, and thus extend the circulation, while others with whom only a dollar counts much, can write articles which would help to keep up the position the VISITOR now holds with many, and I trust, most of us. We venture to say we know of some whose talents are lying unused in this direction. Let us not be selfish, may we call it? as to think that when we pay the subscription we have done our part and may then feast on the good things of the VISITOR which have cost others hard work beside their subscription. And may we make mention of those who read it at ease whose subscription is not even paid for, while they are abundantly able to pay? We were amazed to see that it was necessary for the editor, after the VISITOR had come semi-monthly to call the attention of those who had subscribed to it that the VISITOR semi-monthly was now a reality. We were in favor of the VISITOR semi-monthly, but we were then in arrears with our subscription and it seemed next to impossible that we could make up that one dollar and I did not feel justified to subscribe money that I would not be able to give when needed, much as I welcome its visits. I could not entertain it (while it was unpaid) without feeling as though I was imposing on other people's rights.

I would yet add, let us put in our might though it is such a small one in our estimation; but when we write, let us not say so much of our

weakness, but give ourselves, inability, weakness and all to God, and then write.

FROM A READER.

Dickinson Co., Kan.

For the Evangelical Visitor.

BOUND FOR SIBERIA, AFRICA.

I have a desire to give a few lines to the reader of the VISITOR. Many I am well acquainted with. I am now on the vessel. God willing we shall start tomorrow, the 1st of Nov. direct for ————. My object is the glory of God and the welfare of my fellowmen. My desire is that all the people of God who know me should remember me in their prayers. It requires much self-denying grace to take the parting hand of dear ones to go four thousand miles on the water. No doubt I will remember the German poet: "Bald landen wen am jerder on," etc. I have so much to write. Hope these few lines will suffice.

I have the promise to preach on the vessel on Sunday. If so, that will take my memory back to the time when a young man when I preached on the rivers and lakes in the years of '47 and '48. I remember I had sea sickness very bad one night. No earthly friend with me, but Jesus whom I had made choice of when eighteen years of age, was there, and is still my best Friend.

Tomorrow I expect to take the parting hand with our dear Bro. Wm. Musselman, who came with me to New York to see me leave for my mission tour to Africa. I shed tears while I write. O ye servants of Jesus, let us be faithful in our responsible calling. Remember me when you preach and when you pray on American soil. I am going to a land where the people are naked inside and outside. In our gospel land many dress stylish the body, while the inner man refuses the robe of righteousness and the garments of salvation.

These lines I send in love to you, to God and man. Let us be true in Christ. I know no one on the ves-

sel nor where I go only Jesus. Your Bro. I do remain.

EUSEBIUS HERSHEY.

MEETING OF THE MISSIONARY COMMITTEE.

WEST MILTON, OHIO, MAY 24, '90.

The working missionary committee met at the home of Bro. Warren Dohner, for the purpose of taking into consideration the duties enjoined upon them by General Conference of 1890. Appointed members present:

Samuel Zook,	Kan.
Micheal Shirk,	Ind.
B. F. Hoover,	Ohio.
A. M. Engle,	Ohio.
S. E. Graybill,	Pa.
Martin Oberholser,	Pa.
A. L. Myers,	Ill.
D. Heise,	N. Y.

Appointed members absent:

T. A. Long,	Pa.
John Hawbaker,	Iowa.
H. N. Engle,	Kan.
W. O. Baker,	Ohio.

The committee was called to order and organized by appointing Bro. Samuel Zook to the chair, and D. Heise, secretary. After looking to the Lord in earnest prayer for his blessing upon the work before us, the following business was brought forward and pleasantly disposed of:

1. An appropriate address by Bro. Michael Shirk, upon the very important duties that will be brought to bear upon this committee.

2. This committee is required to take in charge the oversight of the missions as advance workers in their respective districts.

a. To inquire into for fields of labor requiring missionary work.

2. To select suitable persons to engage in said missionary work.

3. To put forth special efforts to collect funds for to sustain the above named work. The disposal of this committee; work, however, is to be subject to the approval of the General Missionary Board.

RESOLUTIONS ADOPTED.

1. That each member of this committee shall be and is hereby authorized to correspond immediately and

directly with the General Missionary Board in regard to work to be done in their several territories.

2. That this committee endeavor to call labors into the mission field during their conference year, provided that the necessary help, in the way of funds, etc., can be obtained.

3. That it shall be the duty of each member to select laborers to engage in mission work. Such selection, however, to be subject to the approval of the chair.

4. That this committee select and if necessary have published suitable tracts and pamphlets, setting forth the faith and practice of the church on doctrinal points. All such selections to be forwarded to the chair for examination and approval.

TERRITORY ASSIGNED.

S. E. Graybill, east of Susq. river, Pa.

T. A. Long, the valley and Morris Cove, Pa.

Martin Oberholser, Cumberland valley, Pa., and Maryland.

B. F. Hoover, and W. A. Baker, Northern Ohio.

A. M. Engle, Southern Ohio.

Michael Shirk, Northern end and Michigan.

A. L. Myers, Ill.

John Bawbaker, Iowa.

Samuel Zook and H. N. Engle, Kan.

D. Heise, N. Y.

MY EXPERIENCE.

By the help and grace of God, I will make another attempt to write for the *Visitor*. I have tried several times to write, but have never succeeded. And my prayer is that the Lord will instruct me what to write. I was nine years old when I first felt the convictions of the Lord; and I became willing to step on that strait and narrow way that leads to life and unspeakable joy. Oh how happy I felt when the Lord spoke peace to my soul. I could pray to the Lord with a true and sincere heart, and I enjoyed many good seasons when I was willing to give myself wholly in the hands of

the Lord. I did not know what it meant when I heard the older brethren and sisters speak of their trials and difficulties while walking on the narrow way. Although I do not want to be understood that the way is hard, only when we make it so ourselves. But when I grew older I also experienced what it was to be tempted by the evil one and sometimes he had almost gained the victory over me. I know of one time especially, a trial was set before me which I had to pass through, and I did not ask the Lord in the right way to help me. There is a right and wrong way to ask the Lord to help us. If we ask him out of a pure motive and sincere heart, and have the Lord's will done he can help us, because we read in the Holy Book how the Savior was tried in the garden Gethsemane and asked his Father to let the cup pass from him, but he said, "not as I will but as thou wilt," and he drank the cup and the great blessing he entered in tongue cannot express. We read in the first epistle of John iii, 2, "Beloved now we are the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear we shall be like him, for we shall see him as he is." If, then, we shall be like him we will also receive a blessing when the Savior comes, if we overcome the evil one and are faithful to the will of God.

But I must say, I did not take the right way to overcome the evil one that time, and I became cold and indifferent and my spiritual eyes became dim and my natural eyes began to look into the pleasures of this life more than they should have. Thus I went on for a while until I seen that unless I done different; I could not be saved, and I commenced to pray earnestly to the Lord for help and to lead me to the place where I first gave way and when I became willing I could say, "Lord thy will be done." I renewed my covenant that I would be more obedient in his service. I have been trying for some time to fulfil my promise, but not of myself, for I can-

not do any thing that is pleasing in the sight of God without his assisting grace. Therefore, I must often pray unto the Lord for aid and help that I may be furthered on in his service. It has often grieved me that I did not do more for the Lord, but I am still glad I am living on this side of eternity, and if the Lord will spare me a few days longer, I will by his grace do more for him. I feel so thankful that we have such a good Lord when we are in darkness and ask him in sincerity and truth he is always willing to give us light and help us.

Brethren and sisters let us all be earnestly in the Master's service. I find there is so much work in the vineyard of the Lord. We can never do too much for him, if we just think how he suffered and died on the tree for a fallen race like we. I can say this evening the Lord's work is a pleasant work and my desire is to fight manfully for the Lord and run in the race which is set before me with the intention of winning the prize. I can say with the poet,

How sweet the name of Jesus sounds,
To a believer's ear.
It soothes his sorrow, heals his wounds
And drives away his fear.

Pray for an unworthy sister,
KATE M. BRANDT.
Detroit, Kan.

TREASURES IN HEAVEN.

A poor pilgrim in this passing caravan of humanity does not need a very sumptuous tent to pitch on the sands of time. But some of the travelers in the procession think that they must prepare mansions below the skies where they can revel in all that is exquisite in luxury and delight.—Sel.

One man pins me to the wall, while with another I walk among stars.—Emerson.

Sorrow rightly borne makes wonderful discoveries of truth, and the inquiry of every one passing through its experience should be, "What is God teaching."—Cecil.

THEY ARE GOING ONE BY ONE.

They are going one by one,
The friends I fondly love;
They are going to their home
In a brighter world above.
There is sorrow in my heart,
And the teardrops dim my eyes,
As I watch them all depart
To their home beyond the skies.

They are going one by one—
The young, the fair, the brave,—
Their work on earth is done,
Their rest is in the grave.
We see the vacant chair,
We hear the voice no more,
We miss their love and care,
And their early loss deplore.

They are going one by one,
The father and the mother,
The wife, the child, companion, friend,
The sister and the brother.
But we shall meet again
When life's ties are riven;
No sorrow, sickness, death or pain,
Can mar our joy in heaven.

Selected by SARAH STECKLEY.
Bethesda, Ont.

SAVED IN MY BAPTISM.

A few years ago, two strange men came to the village of H—, and commenced a series of gospel meetings. I paid little attention to the meetings, but, like many other young men in the village, avoided the preachers as much as possible. They were so honest, and there was so much of God about them, that—to use a common expression—we could not face them. However, one day as I was returning home, I unavoidably met them, and, as I expected, one of them stopped me, and handing me a gospel tract, asked if I were going to heaven. I replied that I did not know. "Then," said he, "depend upon it, young man, if you do not know, you are not;" and passed on.

I went on my way, to all appearance, quite unconcerned; but his words had taken hold of me, "if you do not know, you are not." I saw he had evidently got something I had not, so I determined to mention the matter to "our minister" the first opportunity I had.

Very soon I found myself alone

with the clergyman in his studio. When I told him what the preacher had said to me, he replied, "the next time any one asks you such a question, say, 'yes, I was saved in my baptism.'"

Believing, like many others, that as the clergyman was highly educated, he ought to know best about these things, I went away quite satisfied. However, "thanks be to God," he did not allow me to go on long under the awful delusion.

About two years afterward, God sent two of his messengers again to H—, with his "glad tidings of great joy." It was at this time that the refuge of lies under which I had taken shelter, was swept away: when with many others, I was stripped of my righteousness, and clothed with "the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believed." Rom. ii, 22.

From the word of God I saw that I was a guilty, condemned sinner, hastening on as fast as time could carry me, to a dark eternity. I was then anxious to be saved; and when it was pointed out to me, that Christ Jesus died for sinners—therefore died for me—I believed it, and God said I was saved, John v, 24, and there was joy in the presence of the angels in heaven over another sinner plucked as a brand from the burning.

Now, dear readers, how is it with you? Are you saved? Do you answer, "no one can be sure of that; I believe it is presumption for any one to say he knows he is saved." If so listen, to what God says (1 John v, 13), "these things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life."

But perhaps, like myself, you have been taught that you were "saved in your baptism." Let me ask you, if you could have been saved by being sprinkled with wa-

ter, why should the Lord Jesus have endured the agony, and shame of Calvary's Cross? Do you think God would have given his beloved Son to drink the cup of wrath, if baptism, or anything short of his precious blood could have satisfied the demands of Justice for our sins? Baptism is good enough in its place, but "it is the blood that maketh an atonement for the soul."

Jesus tasted death for every man. Give up trying to be saved by your works; God will not help them. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. iv, 5. God is satisfied with the work his Son finished on Calvary, and Jesus says, "him that cometh to me I will in no wise cast out." John vi, 37. "Verily, verily, I say unto you, he that believeth on me hath everlasting life." v, 47. "He that believeth not is condemned already." iii, 18.—Sel.

GIVE THYSELF.

There are many worthy people who give everything for the common weal except themselves. Purse opens and pen moves, but self remains behind. It is as if they lived on an island, and sent out from their isolated habitation scrip and counsel to make the world better and to relieve the woes of life.

Such well-meaning people are unconsciously very selfish; for they hold back the best with which a good God has endowed them—and that is, themselves. Much of beneficence, wise counsel, preaching even, is petty, and may be selfish because not borne to the recipient by the donor. We can think for a moment of the Christ in his earthly ministry as isolating himself from human society and executing his divine beneficence by command and by proxy? Give thyself, is the divine word that should be heard by many who claim to be his disciples.—Sel.

THE WEAK SPOT.

The weak spot in much of the religion of today, is not seen in the fact that men are heretical intellectually, not that they hold notions different from those the fathers held; but it is seen in the fact that it does not prevent its disciples from cheating and lying; does not prevent them abusing and slandering and fighting each other; does not prevent them from running into debt when they know they cannot pay their indebtedness; does not prevent them from being mean and tricky and cunning, bitter, bigoted and cruel that it is gilding, not gold; veneer and not solid timber. These are the great and balefully luminous facts that stand over against our churches, and cast their light into the faces of those who ascend and descend the steps of the sanctuary; and the watchful, laughing cynical world notices that as the light falls on the crowds that come and go, many of the faces are ghastly!

Christianity was not intended to be a fashionable, refined mannerism, tintured with piety around the edges, but a compelling force, able to control the conduct; an inward power able to renovate the nature. It starts, if it starts at all in a man, in "the renewing of the mind." It takes the lying propensity out of a man. It makes him love love, and hate hatred. It causes him to be kind and charitable in speech, patient under attack, forbearing toward his enemies. In short, real true Christianity begins with a new principle of life within, and develops a new practice of life without; for "if any man be in Christ he is a new creation;—old things are passed away, and behold all things are become new."—Sel.

RECOGNIZE HIGH ASPIRATION.

Deep down in the hearts of children and of men there are nobler and truer standards of living than their outward lives are wont to exhibit. Many persons wait for their

fellows to recognize their higher and better aspirations before they are willing to act upon those aspirations. He whose higher motives and deeper longings are unknown may have his best acts misinterpreted; but he whose best spirit is appreciated is more likely to have his best acts interpreted by the spirit. A school teacher, on seeing a young scholar misbehave, said to him, "I'm sorry you did this, because I had formed a very good opinion of you." The boy went home and confessed to his mother that if he had known what a good opinion his teacher had held of him, he would not have done wrong. Had his teacher said, "I've had my eye on you for some time, and now I've caught you," the boy would simply have been confirmed in his suspicion that no one expects a boy to do anything but the wrong thing. It ought to be a simple matter to show a child or a man that our first impulse toward him is that of trust, rather than distrust. And when he has gone wrong, he will be better helped by our showing that we appreciate the fact that he has gone wrong in spite of the good we believe him capable of, rather than in accordance with our suspicions of him.—*Sunday School Times*.

UNSEEN PROTECTION.

A lady was wakened up one morning by a strange noise of pecking at the window, and when she got up she saw a butterfly flying backward and forward inside the window in a great fright, because outside there was a sparrow pecking at the glass, wanting to reach the butterfly. The butterfly did not see the glass, but it saw the sparrow and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly and made sure of catching it. Yet all the while the butterfly, because of that thin, invisible sheet of glass, was actually as safe as if it had been miles away from the sparrow. It is when we forget our Pro-

tector that our hearts fail us. Elisha's servant was in great fear when he awoke in the morning and saw the city of Dothan encompassed with horses and chariots and a great host: but when his eyes were opened at the prayer of the prophet his fears vanished, for he beheld the mountains full of horses and chariots of fire. "Thou wilt keep him in perfect peace whose mind is stayed on thee." "The Lord shall preserve thy going out and thy coming in from this time forth and even forevermore."—Sel.

CHEER UP.

A habit of despondency works untold injury to any man who acquires it. Brooding over trouble in advance, when trouble comes he yields to it. His powers of resistance are weakened by despondency and instead of rousing himself for warfare he sinks into despair. The courageous man looks for triumph, not defeat; faces every foe, and expects to be a victory in every fight. If he fails in one instance he feels sure of victory in the next. This disposition never to despair is worth much to any one who has it, and the scriptures constantly encourage this hopefulness, this bravery of spirit. Men are commanded to be strong, to be bold, to be steadfast, to be of good cheer. Over and over this word rings like a bugle note to stir the hearts of slumbering warriors. Cheer up, ye soldiers of the Lord most high. God lives and Christ reigns, and victory is assured to those who trust his promises, believe his word, and obey his voice.—Sel.

Holiness and happiness are twin sisters. We may, for the sake of explanation, speak of one as older and as introducing the other; but really they are born at the same time, and grow side by side. Blessed are the undefiled in the way, or, in other words, "happy are the holy who walk in the law of the Lord."—Francis C. Monfort, D. D.

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NOTES AND JOTTINGS.

In volume 19, page 168 to 173 of the *Gospel Visitor* our worthy elder, D. P. Saylor, deceased, gives an elaborate article under the title: "BAPTISE, AN ACT OF WORSHIP,—THE POSTURE OF THE BODY IN BAPTISM."

For the information of the readers of the *Gospel Messenger*, especially our young ministers, I will give a few gleanings from the article: "I take the position that the commission requires three actions, or immersions (or dips) for one valid baptism. And as baptism is an act of righteousness, I believe the candidate should kneel before God in the water, and bow with his face three times, once in the name of the Father, once in the name of the Son, and once in the name of the Holy Ghost. Baptism being a work of righteousness, it must be observed as an act of worship to God. Kneeling and bowing, with the face forward, was the posture of God's worshipers in all generations."

Bro. Saylor then follows with a list of the texts, which show that the posture of the body of the ancient worshipers, in approaching God, was always forward. In the Old Testament there are one hundred and one forward acts in worship, in the New Testament forty-six. He then adds, "I will also give the backward movement, as found in the Bible, and the reader will see how anti-scriptural a backward movement, or falling, is, in baptism, or any act of religion whatever." He quotes 1 Sam. iv, 17, 18; Ps. xl, 14; lxx, 2; Isa. i, 4; xxviii, 13; lix, 13, 14; Jer. ii, 27; vii, 24; xxxii 33; xlv, 5, 21; xlix, 8; Lam. i, 8; Ezek. viii, 16; John vi, 66; xviii, 4, 6.

"Note that every instance in which a backward movement is written, stands in connection with the disapprobation and curse of God. How anti-christian is backward baptism! Not one Scripture can be given as a precedent, to sustain so unnatural and unscriptural a mode. The one relied on,—'buried

with Christ in baptism,' etc., will not support it.

"Know ye not that so many of us, as was baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death,' etc. Rom. vi, 3, 4. Backward immersionists, having no Scripture precedent to support so irreligious a practice, they try to strain this into one, but the apostle does not refer to the grave, but to the death of Christ, into which we are buried in baptism. Let me entreat the penitent soul not to go into the benefits of Christ's death backward, but in your baptism follow Jesus into the water, and, at a proper depth, fall down before God on your knees, and bow your face toward the earth, in the name of the Father; bow it in the name of the Son; bow it in the name of the Holy Ghost; and you will be in God the Father, and in the Son, and in the Holy Ghost; and they will come unto you and make their abode with you. When David made a covenant with Jonathan, he bowed his head three times toward the ground. The Savior, in his baptism of suffering in the Garden, fell on his knees and bowed down; and St. Mark says, 'he went the third time, saying the same words.' So do ye in your baptism."—I. J. ROSENBERGER, in *Gospel Messenger*.

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"THE ALL-IMPORTANT QUESTION."

We were preaching the gospel lately, in the village of C—, and, one night, among others who remained to the inquiry meeting, was a young man, a stranger, whose business kept him in the village over night. He had heard of the meeting, and came through curiosity to hear what was going on; and in the after-meeting was found, as I have said, with those who were more or less troubled about their souls.

It was not long ere a servant of the Lord was at his side, and had of him the all-important question: "Are you prepared to meet God?"

was the next query. "I hope I am," he answered.

"On what are your hopes founded?"

"Well," he said, "I feel certain I have as good a chance as others, and a better one than many."

"Is that all you have to rest upon for eternity?"

"No," he replied, "I experienced religion, and joined the church some years ago."

"Will you answer one or two other simple questions?"

"Yes, if I can."

"Do you confess that you are a sinner?"

"Oh, yes; we are all sinners," he answered quickly.

"Never mind, for the present, your neighbors. Are you a sinner?"

"Yes, I believe I am."

"You admit that God is just and holy, and must punish sin?"

"Yes."

"Then, if you, a stranger, were to die tonight, and meet a holy God, what would keep you out of hell?"

"That, sir, is what I don't know," was the honest reply.

Dear reader, ask yourself the question, "what will keep me out of hell were I to die as I am?" Satan will suggest to you that you have always been good, obedient, affectionate, honest, and perhaps religious, etc. He may point you back to a time—months or years ago—in the past, when you made a start for heaven, and tell you that "that will keep you out of hell;" but, my friend, to trust self in any form is to be deceived.

Men have all along tried, unsuccessfully, to solve this problem independent of the word of God. "How, then, can man be justified with God?" (Job xxv, 4); but have utterly failed. Some, alas! have been deluded by satan into the vain hope that they had discovered the secret; but it was the deception, as thousands now in hell have proved. God's word, alone, can tell how a sinner may stand just before God. Listen to what it says—"By the deeds of the law there shall no flesh

be justified in his sight, for by the law is the knowledge of sin. But now the righteousness of God, without the law is manifested . . . which is by faith of Jesus Christ, unto all, and upon all them that believe: for there is no difference: for all have sinned and come short of the glory of God. Being justified freely by his grace, through the redemption that is in Christ Jesus." Rom. iii, 20-24.) In order to stand accepted before God, you must be made righteous, for that which is unrighteous cannot enter into his holy presence. We see, then, by the above, that a sinner is "justified freely, by his grace," but it is grace on the ground of the righteousness, for it is through the redemption that is in Christ Jesus. See also Rom. iv, 5, where we read, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." How contrary all this is to the thoughts of man. Man says, "Work! strive earnestly! etc., and you will be accepted as righteous at the judgment day." God says, believe on Christ, and you are "made the righteousness of God in him." 2 Cor. vi 21.

Reader, in closing, I beseech you this very moment to "believe on the Lord Jesus Christ; and thou shalt be saved." Acts xvi, 31.—Sel.

I AM NOT PREPARED.

A noble ship, while on a voyage recently from Boston to San Francisco was overtaken by a severe storm. For several days there was reason to fear that none of the crew would ever see land again. Among them was a boy who had left a home in which God was honored, and where he had been taught that a life of sin, and of neglect of the Savior of sinners, was not one which could prepare the soul to meet that Savior in peace.

One of the sailors, who was sitting near him in a sheltered place, where they were awaiting commands from the captain, remarked to him, impatiently and thoughtlessly,

"I wish the old ship would go down and be done with it."

"I don't," was the reply of this boy; and in a half serious, half careless way, he added, "I am not prepared to die."

The next moment the order came for the boy to go aloft. He went bravely up the frozen rigging and out on one of the icy yards; here his numb and stiffening fingers refused their office; he lost his hold and fell into the sea, while the ship drifted swiftly away before the storm. Nothing could be done to save him; he was not seen again; and thus but a few moments after the sad announcement, "I am not prepared," that sailor boy was hurried away into eternity. How many bright and promising boys will read this true story of the unexpected and dreadful end of one with as good prospects of long life as are their own, whose hearts shrink and tremble before the question, "are you prepared?" Remember dear young friends, that the ice yard-arm of a ship in a howling winter's storm, is not the only place from which one may go in a moment to another world. Is it well with your soul? Have you a "home beyond the tide?" There is a but a step, at any time, between you and death. But if you have committed your all to Jesus Christ, and if your daily trust is in him, you are prepared either to live a long life of usefulness to his honor and glory, or to answer an early summons to sleep in death.

May the last words of the sailor boy, for whom so many bitter tears have fallen, so affect many young hearts that, by God's blessing, the sorrowful confession may not be theirs in view of death, whenever it shall come—"I am not prepared!"—Sel.

SPIRITUAL TRAINING.

John Ruskin, speaking of some people in a cottage said: "Last spring they had a little boy full of intelligent life, and pearl of chief price to them. He went down to the

field by the brookside (Beck Leven) one bright morning, where his elder brother was mowing. The child came up behind without speaking, and the back sweep of the scythe caught the leg and divided a vein. His brother carried him up to the house and what swift binding could do was done. The doctor, three miles away, coming as soon as might be, arranged all for the best and the child lay pale and quiet till the evening, speaking sometimes a little to his father and mother. But at six in the evening he began to sing. He sang on, clearer and clearer, all through the night—so clear at last you might have heard him, his mother said, 'far out on the moor there.' Sang on till the full light of morning, and so passed away. 'Did he sing with words?' I asked. 'Oh, yes, just the bits of hymns he had heard at the Sunday School.'—Sel.

"GOD GIVE—I GIVE."

There is a touching story of a poor little boy, who, when suffering from cold and hunger, was warmed and fed through a kind friend sent by "God," as he truly told the child. When the little fellow was warm he thought of some other children as poor as himself, and wanted to carry them some of the wood God sent. "Because," said he, "God give—I give." That is just the reason we should give! This poor little boy who had been to a mission Sunday School two or three times and heard the story of God's great gift to man, had learned the secret of real giving. He would pass on to others God's good gift to him. That was real love and gratitude. Perhaps some one says, "what can I give?" Like everything else, giving should be thought about, prayed about, and planned about; perhaps you can earn money by doing some self-denying work, or going without something you want very much. If you begin to look for a way you will certainly find one, be sure of that.—Sel.

MARRIED.

SIDER—DICK.—Married, Dec. 4, 1890, at the residence of the bride's parents by Elder H. Davidson, Bro. Christian Sider, of Wainfleet, Ont., to Sister Anna M. Dick, of Altona, Dekalb co., Ind. After a short visit in Indiana and Michigan among friends, they expect to make their home near Wainfleet, Ont., where the husband has a good home prepared to take his bride to.

OUR DEAD.

KLINCK.—Died at Nottawa, Nov. 22, 1890, infant child of Abraham and Rachel Klinck, aged 7 months and 7 days. Sister Klinck has been very poorly all summer, and her little darling child gone to the spirit world will rather be a relief to her.

Thy gentle spirit passed away,

'Mid pain the most severs;

So great we could not wish thy stay

A moment longer here.

WILLIAM KLIPPET.

LEBIECK.—Died at Nottawa, Sincoc co., Ont., Nov. 16, 1890, Sister Anna Catharine Lebieck, wife of Bro. Frederick Lebieck. Her maiden name was Klippert, born in Germany in the year 1835. She came to Canada with her parents in the year 1856, and was married the following year. In the early part of her married life she united with the Brethren at Nottawa, and was a consistent member of this church. She lived an earnest Christian life and was a faithful wife and loving mother. She leaves her mother, aged 85 years, and a husband and nine children to mourn their loss. Funeral services by the home brethren to a very large concourse of people, from Tim. iv, 6, 7, 8 verses.

KLINE.—Died, south of New Market, York county, Pa., Nov. 20, 1890, Jacob Kline, aged 72 years, 9 months and 19 days. He was a sufferer of rheumatic affections for about five years, but he bore it with Christian fortitude. When we visited him we always found him full of the love of God, praising God for his mercies in the salvation of his soul. He has been a member of the United Brethren church for many years. He still contended for the old plain way. He leaves a wife, one daughter, with her husband, and twelve grand children and friends to mourn their loss. The occasion was improved from 2 Cor. v, 1, by the writer.

J. H. MYERS.

Shepherdstown, Pa.

DICK.—Christopher Dick was born in the state of Penn. Dec. 23, 1814, and died Dec. 2, 1890, aged 75 years, 11 months and 10 days. He was married to Elizabeth Guyer in the year 1839. To them were born five children, three sons and two

daughters. Elizabeth, his wife died in 1852. He was married to Susanna Overdorff in the year 1853. To them were born two children. Susanna, his wife, died in 1855. He was again married to Mary Jane Long in the year 1857. To them were born four children, three daughters and one son. Many were the sorrows that our brother and dear father had to pass through, and finally, after enduring severe affliction in body, but trusting in the Lord he was enabled to bear all patiently until death came and relieved him. He left that evidence that he was going to that blessed rest beyond this vale of tears for which he longed much during his last affliction. Funeral services were held at the Christian Union church Dec. 3rd by Elder Barton of the German Baptist church and the writer, from Psalms xc, 10-12, to an attentive congregation. His remains were interred in the cemetery by the church.

EDWARDS.—Died, near Sippo, Stark co., Ohio, on Nov. 19, Harry Bonewell Edwards, son of Jacob and Adaline Edwards, aged 13 years, 11 months and 19 days. He was buried on the 21st near Lawrence. The services were held in the U. B. church and were attended by an unusually large concourse of people. The writer preached to an attentive audience from Amos iv, 12, last clause. The subject of this notice came out at Sippo church last winter as a seeker of religion, during a series of meetings held there by Bro. J. W. Hoover of Ontario. He was converted, received baptism, and was taken into the church. He was faithful in the performance of all Christian duties. There is a mystery enshrouding his death that cannot be unraveled in this life. He was found dead in his father's barn. Those who have investigated the matter thoroughly are convinced that the death was accidental. He was a bright boy and a faithful little brother. The family were intensely grief-stricken over this sad casualty. They have the sympathy of their neighbors and acquaintances.

W. O. BAKER.

TYSON.—Anna Tyson, relict of the late Isaac B. Tyson, of Upper Providence Tp., Montgomery Co., Pa., died on Monday, Oct. 6th, at the residence of her daughter, Mrs. Lydia W. Heisey near Williams Grove, Cumberland co., Pa., aged 85 years, 4 months and 26 days. Eight years ago when her husband died, Sister Tyson removed from this township to Cumberland co. She was well known in this section and had the highest esteem of a wide circle of friends. The deceased was the mother of ten children, six of whom survive her; viz., Enos W., of Schwenksville, Montgomery co., Pa., Lydia W., wife of Henry L. Heisey, of Cumberland co., Reuben W., of Upper Providence, Mont. co.,

Pa., Emaline W., wife of Daniel Kinsel, Montgomery co., Pa., Mary W., wife of Levi L. Heisey of Cumberland co., and Harriet W., wife of Rev. George Detwiler, of Sherkston, Ont. Thirty-five grandchildren and two great-grandchildren survive one who has passed the border line after a long and very useful life. She was a member of the River Brethren church and was a most estimable Christian lady. Funeral services were held on the 9th of Oct. Rev. John Lininger spoke from Phillippians iv, 8. Services were also held at the Upper Providence church on the 10th, and the remains interred in the burial ground adjoining the church.

Our mother dear has left this world

Of sorrow, grief and pain;

But still amid our heartfelt woe,

We try to not complain.

And we are left to struggle here

Without a mother dear

To give instructions when we err,

And help us keep good cheer.

It was our Heavenly Father's call.

He doeth all things well;

Therefore whatever may befall,

We'll try in Him to dwell.

Oh, when we saw her suffering,

How hard we tried to cool

Her throbbing brow, and then bent low

To hear her speak once more.

But all in vain; God thought it best

To take her home to Him,

Where she's forever with the blest,

So free from care and sin.

Yes, mother dear, we're coming too,

As soon as Christ shall call;

He'll guide us, for He's ever true

To sparrows as they fall.

Our father long has gone to dwell

In that bright home of love;

What joys are theirs! Oh who can tell,

As loved ones meet above?

With father, mother, both gone home,

Oh who would longer stay

In this cold world, so sad to roam,

To watch and fight and pray?

But Heavenly Father, we will say,

Thy perfect will be done;

We still will labor, watch and pray

Until Thou call'st us home.

Oh grant that there we all may meet—

Not one may missing be;

In one unbroken family greet

Each other there with Thee.

We must perforce grow to be like
one whom we devotedly love.—
Prof. Momerie.

To an honest mind the best per-
quisites of a place are the advant-
ages it gives a man of doing good.
—Addison.